

# **C An**

## **Oration made by Master**

*Theodore de Beze,*

Minister of the word of God, accompanied with .xi. other Ministers and .xx. deputies of the reformed Churches of the Realme of Fraunce, in the presence of the King, the Quene mother, the King of Nauarre, the Princes of Conde, and of La Roche sur yon, Monsieur de Guise, the Constable, and other great Princes and Lordes of the kinges council, being there also presente .vi. Cardinales .cccvi. Archbischoppes and Bischoppes, besydes a great number of Abbots, Priours, Doctors of the Sorbone and other Schooles:

Tuesday the .ii. day of September.

1561. in the Monastery of Poyssi.

Truely gathered & set forth  
in such sorte as it was  
spoken by the said  
de Beze.

Wherunto is added a brief Declaration exhibited by the sayde Beze, to the Quene Mother, the next morowe after the making of the sayd Oration, touching certain poyntes contained in the same.

DECLARATION OF INDEPENDENCE

1776

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

227



And the great principles of liberty and justice for all men, have ever been the basis of our government. We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness.

**A**n Oratio made by Ma-  
ster Theodoro de Beze, Minister  
of the worde of God, accompanied with  
xl. other Ministers and with. xx. deputies  
of the reformed Church of Fraunce, in  
the presence of the kyng, the Quene Mo-  
ther, the kyng of Navarre, the Princes  
of Conde, and of La Roche sur yon, and  
sundrye other Princes and  
Lords of the  
Councel.

**S**ee, forasmuch as  
the successe of all  
enterprises, be they  
great or smal, doth  
depend vpon Gods  
assistance, especial-  
lye when the matter in question  
appertayneth to his seruice; and  
doth surmount the capacities of  
our vnderstanding: we trust your  
Maiestie wyl neyther thynke it  
straunge nor amisse, yf we begin  
with the callynge of his name;  
A ii making



makynge to hym our prayer in  
such sort as foloweth.

**L**orde God father eternall and Al-  
myghtye, we confesse and ackno-  
ledge befoze thy holpe maiestie, that  
we be pooze, wretched and mi-  
serable sinners, conceived and bozne in  
sinne, inclined and geuen to yll, and vn-  
profitable to all that good is: we trans-  
gresse continually thy holpe commaunde-  
mentes, whereby we do purchase to our  
selfe by thy iust indgement, rype and de-  
struction. Neuerthelesse Lorde, we are  
ryght loze that we haue offended thee, &  
do condempne our selues and our synnes,  
with true repentaunce, desyryng that thy  
grace may ayde our rewsfull misery. And  
forasmuch as it hath pleased thee to shew  
this day so much fauour to thy pooze and  
vnprofitable seruautes, as to geue them  
meane to declare freely in the pzeience of  
the kyng, whom thou hast establyshed to  
reigne ouer them, and of the mooste noble  
and woorthy company of the worlde, such  
matter as it hath lyked thee to geue them  
knowledge of, touchyng thy holy truethe:  
it may also please thee O Lord and father  
of heauen and earth, accozyng to thy ac-  
customed



customed goodnes & mercyes, so to kindle  
our vnderstandynges, so to gouerne and  
guide our affections, framyng them to  
yelde to true teachyng, and so to conduct  
our speache, that after we shall haue con-  
ceined accoꝝdyng to the measure that it  
shall like thee to impart to vs the secretes  
which thou hast shewed to men for theyꝝ  
saluacion: we maye with all trueth and  
sinceritie, set forth both with harte and  
tongue, such matter as may serue to the  
gloꝝy and honour of thy holy name, to the  
prosperitie and aduancement in honour  
of our kyng, and of all them that belong  
vnto hym, with the rest, quietnesse, and  
cōfoꝝt of the whole state of Chꝛistendom,  
and specially of this Realme of Fraunce.  
And this, O Lord and father almyghtie,  
we do require in the name & for the sake  
of Iesus Chꝛiste thy sonne our Saniour,  
praying to thee in such sorte as hym selfe  
hath taught vs to praye. Our father  
which art in heauen. &c.

*All thaboue written, was spoken by  
Theodore de Beze kneelyng, all his com-  
panye beinge in lyke sort vppon theyr  
knees, who after the prayers made, rising  
com-*

*continued his speache, as foloweth.*

**S**ire, it is no small felicitie to  
a faythfull seruaunt, bearing his  
harty affection to his mayster, to  
se the face and person of his liege  
Lorde, forsomuch as the same re-  
presentinge it selfe to hym, as the  
Majestie as it were of God visi-  
ble, it cannot be but the Subiect  
must thereby be greatly stirred to  
call to remembraunce the duetie,  
obedience, and subiectiō whiche  
he is bounde to owe vnto hym.  
For beyng suche by nature as we  
be, that that we do beholde with  
the corporal eye (foreseing the eye  
be good, and that the thyng looked  
vpon do aunswere to that that is  
conceaued of it) is of muche more  
effecte, then that that is consyde-  
red onely with a symple & naked  
apprehencion of the mynde. And  
in case it come so to passe that the  
sayd

saide Subiect be not only admit-  
ted to his Princes syght, but re-  
ceiueth so muche fauour, as the  
Prince wyl be content to haue  
also a sight of him, and moreouer <sup>3</sup>  
wyl bouchsafe to geue eare vnto  
him, and finally lyke such matter  
as shal by him be vttered: he must  
nedes therof receiue a maruelous <sup>4</sup>  
ioy, a singuler comfyrte and con-  
tencacion.

The fruite and comfort of the  
which. iiii. pointes, Sire, it hath  
pleased God, blyngge therein his  
secrete iudgementes, that some of  
your right humble and most obe-  
dient subiectes haue of long time  
lacked, to theyr greate grieve and  
sorowe: butyll that at the length  
by his infinite mercy, harkening  
vnto our teares & cōtinual mour-  
nynges, he hath shewed vs suche  
grace, as this daye hath brought  
to vs the good fortune that by  
thereto



therto we haue wished, rather  
then loked for, which is to se your  
maiestie: Sire, and that more is,  
to bee sene and harde of the same,  
and of suche a noble and worthe  
company, as harde were it in the  
worlde to fynde the lyke.  
So as yf we had neuer before re-  
ceiued any benefite at your hand,  
neyther hereafter should euer bee  
parttakers of ani from you, at the  
time that we haue to lyue, coulde  
not suffyce to prayse God for thys  
hys benefite, and to geue worthy  
thākes therfore to your maiestie.  
But with this, when we consider  
that thys sayde day doth not only  
open a meane to vs, but inuitteth  
vs, and as a man may say, by the  
gentle, cortyse, & gracious coun-  
tenaunce and demeanour whiche  
we see in you so well becommynge  
your Maiestie, diueth vs to wyl-  
nesse altogether our dueties, to  
confesse

confesse the name of our God, and  
to declare the obedience that we  
beare to you: we must nedes con-  
fesse that our vnderstandynge is  
not hable once to conceyue the  
greatnesse of suche a benefite, and  
our tongues muche lesse hable to  
utter that, that our affections &  
good wylles geueth thē in charge  
to set forth. In suche sort Sire,  
that thys fauour passynge all the  
eloquence of man, we thynke it is  
a great deal better to confesse our  
weakenesse with a chamefaste sci-  
ence, then to diminishe the grace  
of the benefite by the lacke of con-  
uenient speache, for the due set-  
ting forth of the same.

Our chiefe desire is Sire, to ob-  
tayne most specially the fourth &  
principall poynt, that is to saye:  
that our seruyce whiche we offer  
this day, may be agreable and ly-  
ked to your Maiestie, which grace  
we

we trust to win at your maiesties  
handes, the rather yf thereby it  
come to passe (which God graunt  
it may) that this our commynge  
hither, may bring with it an end,  
not so muche of our owne thral-  
domes and miseries, the memory  
whereof is halfe extincte by the  
good happe of this daye: as of a  
number of troubles & disorders,  
(whiche hath ben alwayes to be  
more greuous then death coulde  
haue ben) fallen vpon the Realm,  
with the ruine and destruction  
of so great a number of your sub-  
iectes.

Manye and diuerse occasions  
be there, that hath hytherto kept  
vs from the enioying of so greate  
a grace, wherof we should yet be  
in dispayre, were it not that on  
thoother syde, many other thinges  
do maintaine our good hope, and  
put vs in some assuraunce. Iyste  
there



there is by the malice and iniquitie of the time, an assured perswasion rooted in manys mentes, that we be inquiet, troublesome, and ambitious men, geuen to our fantasies, and enemyes of all concorde and tranquillitie.

Others there be perhaps, who suppose that albeit it mai be that we be not altogether enemyes of concord, yet that we do demaund it, and bee content to come to it, with so sharpe and heerd conditions, as were not conuenient we should with them be receyued, as though we pretended to ouerturne the present state of the world, and to make a new of our owne fashioning, and to spoyle a number of theyr goods and ryches, to enrich our selues withall.

There are besydes these Sire, sundry other lyke, or rather greater lettes, but we desyre rather, that

that the memoꝛie of them may be  
buried, then to reneue by the re-  
hearsal of them, olde sores, beyng  
now come not to complayne, or to  
open griefes, but to seeke out the  
most conuenient & spedie remedye  
foꝛ them. And who the geueth vs  
such an assurance in the middes  
of so many lettes and hinderam-  
ces? It is not Sire, the leaning to  
any thyng that is in our selues,  
who be in all respectes the basest,  
and most vyle in estimatiō, of any  
sort of men. Neither is it (G D D  
therefoꝛe bee thanked) bayne pre-  
sumption, or arrogauncie, foꝛ our  
poore & low estate beareth it not.  
It is Sire, rather oure vpryght  
cōscience, which assureth vs, that  
our cause is good and iust, of the  
which we trust god wil be protec-  
tour and defendour. It is also the  
naturall goodnes whiche we doe  
note in your face, speache, and  
counte.

countenaunce. It is the equitie **To the**  
 which we see and learne by expe- **Quene**  
 rience to be grauen in your heart **mother.**  
**Madame.** It is the righteousnes,  
 and bpryghtnesse in iudgement, **To the**  
 which we fynde in you Sire, & in **Dyng of**  
 the rest of the bloud royall. And a **Nauarre.**  
 great and manifestt occasion haue  
 we to hope well, in that our trust  
 is, that you my right honourable  
 lordes of the Counsaile, reducing **The coun-**  
 your selfe all to one conformitie **saile.**  
 of good meanynge, wyl haue no  
 lesse good wyl and affectyon, to  
 graunt vnto vs so holy & necessa-  
 ry an agreement, as we haue to  
 receiue it. And what more? There  
 is yet one thyng that enterter-  
 neth vs in right good confidence.  
 And that is, that we do presume  
 accordyng to the rule of charitie,  
 that you my lordes the Prelates,  
 with whom we haue to conferre, **Prela-**  
 wyl rather do your best with vs, **tes.**  
 accordinge



accordynge to our little measure,  
to set forth and byng to light the  
trueth, then to darken it, to teach  
rather then to contende, to waye  
our reasons rather thē to trauail  
to argue against them. And final-  
ly rather to stave that the dyscase  
go no further, then to make it in-  
curable and deadly. Thys is the  
opinion we haue cōceyued of you  
my Lordes, beseeching you in the  
name of that great god, that hath  
brought vs here together, & that  
shalbe iudge both of our thought-  
tes and sayinges, that notwithstanding  
whatsoever hath bene  
spoken, witten, or done, in the  
space of these .xl. yeares paste, or  
there about, you will spoyle your  
selues, (lyke as for oure parte we  
mynde to do the same) of all suche  
passions and preiudices, as maye  
hynder the good fruite, that is to  
be trusted shall succede of so holpe  
and

and commendable an enterpryse:  
and that it may please you to per-  
swade your selves (in the which o-  
pinion God willing you shall not  
be deceyued) that you shall fynde  
in vs a sprite tractable and ready  
to receiue whatsoeuer shalbe pro-  
ued by the pure worde of God.

Thinke not that we be come hy-  
ther to mayntayne anye errour,  
but to disclose & to amende what-  
soeuer may bee founde out of the  
waye, eyther on your syde, or on  
ours. Esteeme vs not so outragi-  
ously presumptuous, that we  
wolde once pretend to ouerthrow  
that we knowe to be eternall, to  
witte, the Church of God: Ney-  
ther do you beleue that we go &  
bout & seeke meanes to make you  
lyke vnto vs, in our pooze & byle  
estate, where with neuerthelesse,  
thanks be geuen to god, we fynd  
our selues very well contented.

Our

Our desyre is to haue the ruynes  
of Jerusalem repayred, the spiri-  
tuall temple to be set vp agayne,  
the house of God whiche is built  
with lpyng stones to be sette a-  
gayne in hys entier estate, and  
that the flockes so scattered and  
strayed by the iust vengeaunce of  
God and negligence of man, may  
be knitte together agayne, and  
brought in one companie to the  
shepfold of hym that is the so-  
ueraygne and onely shepheard.  
Thys is the marke we shoothe at:  
Thys is our whole meanynge, de-  
sire & intent (my Lordes) whiche  
in case heretofore you haue hard-  
ly beleued, our truste is that you  
wyl be easely brought to the be-  
liefe of it, when we shall haue de-  
clared to you by conference, suche  
matter as hath pleased god to en-  
dure vs with, in all modestie and  
pacience. And woulde God that  
without



without any further trauayling,  
we mought in the stede of argu-  
ing one against the other, al with  
one voyce syng a songe vnto the  
Lorde, and offer our handes the  
one syde to the other, as it hath  
chauned at sometymes passe be-  
twene two armyes of Pagans &  
Infidelles set in battayle arraye.  
A foule shame must it nedes be to  
vs, that professynge the state of  
preachers of the doctrine of peace  
and concord, we be so easely set a  
sunder, and so harde and breaspe  
to be tyed agayne together in an  
vnitie. But what shall we saye?  
When maye, and ought to wythe  
that all thynges were well, but it  
is god alone that must graunt it,  
whiche he wyl doo when it shall  
please hym, to couer our synnes  
with his goodnesse, and chase  
awaye our darkenesse with his  
lyght.

And hauing thus much said Sire,  
to the intent it maye be knowen  
that our meanyng is to proceade  
with good and vpright conscien-  
ces, simply, plainly, and roundly,  
we meane yf your Maiestie geue  
vs leaue so to do, to declare in a  
short fourme the principal points  
of this conference, in such sort as  
God wyllyng no man shall haue  
iust cause to be therewith offēded.

There are some men that do  
think, and wold gladly perswade  
all others to thinke the lyke, that  
our disagreeing doth stande in no  
greate matters of importaunce,  
but consisteth rather in thynges  
indifferent, then in the substanti-  
all poyntes of our fayth.

Others there be all of the con-  
trary, that for lacke of good info-  
rmation of our beliefe, take it as  
though we agreed in nothyng, no  
more then Jewes or Mahome-  
tistes.

tistes.

The opinion of the first sorte is not so much to be discommended, as the iudgement of the last sorte is vtterly to be reiected: Lyke as we trust shall appeare by the discourse of our matter.

But surely, neyther of them both do make any waye or ouerture of any true or assured concozd. For if the laste be beleued, none of the parties can purchase to them a sure standyng, but with the overthrowng of the other, whiche were to cruell to thinke, and most horrible to be executed. If the opinion of the first should be receiued, it muste nedes be that many thinges shuld remaine vndecided, wherof should ryse a verpe dangerous and hurtfull disagreing.

To enter then into the matter, we do confesse (in the which saying we haue much ado to contain



our teares) we confesse I say, that  
as we do agree in some principall  
poyntes of the Christian faith, so  
do we disagree in some others.

We confesse one onely God, in  
one & selfe same essence, infinite,  
and incomprehensible, distinct in  
three persons consubstantialles,  
and in all pointes coequall. That  
is to say: the father vnbegotten,  
the sonne frō euer begotten of the  
father, and the holy ghost procea-  
dyng from the father and the  
sonne.

We confesse one onelye Iesus  
Christe, very God and very man,  
without confusion or seperation  
of the two natures, or of the pro-  
perties of the same.

We confesse that touchyng his  
manhood, he is not the sonne of  
Ioseph, but was conceived by the  
secrete power of the holpe ghoste  
in the wombe of the blessed bir-

gin

gin Marye, virgin we saye, both  
before her deliuerance and after  
also.

We confesse his Natinitie, his  
lyfe, his death, his burying, his  
going downe into hell, his resur-  
rectiō, and his ascention, as they  
be conteyned in the holy Gospell.

We beleue that he is on hyghe  
in heauen, sett at the ryght hand  
of the father, from whens he wyl  
not departe tyll he come to iudge  
the quicke and the dead.

We beleue in the holpe ghoſte,  
who lightneth vs, comforteth vs  
and supporteth vs.

We do beleue that there is one  
holpe Catholyke, that is to saye,  
vniuersall Church, which is the  
companye and congregation of  
saintes, out of the which there is  
no saluacion.

We do assure oure selues of the  
free remission of our sinnes, tho-

row the bloud of Iesus Christ, by  
the vertue wherof, after the same  
bode of ours beyng raysed from  
death to lyfe shalbe ioyned again  
with our soules, we shall enioye  
with God the blessed and euerla-  
sting lyfe. Now then wyl some  
saye: are not these tharticles of  
our fayth: wherein then standeth  
the difference betwene vs?

Fyrst, we differ in the exposition  
of some part of them. Secondlye,  
in that it semeth to vs (wherin yf  
we be deceiued we wolde be glad  
to knowe it) that men haue not  
satisfied them selues with these  
articles: but of longe tyme haue  
not ceased to adde article vpon  
article, as though Christian reli-  
gion were a buyldyng that neuer  
woulde haue ende.

We say moreouer that such buyl-  
dyng as hath ben made of newe,  
hath not as farre as we can vn-  
derstand



derstand, ben alway builded upon  
the olde foundation: and therfore  
hath it rather taken awaye the  
grace of the olde buildyng, then  
serued to the garnyshyng and set-  
tyng foorth of the same. And yet  
haue men cleaued moze to those  
accessaries, then they haue done  
to the principall.

This is the summe shortlye of  
that we beleue and teache: but to  
thende that our meanynges may  
be the better conceiued, we wyl  
discourse the poyntes moze parti-  
cularly.

We saye then and truste to  
mayntayne the same with all  
the temperaunce we can, by the  
testimonie of holye Scriptures,  
that the verye Godde in whom  
we ought to beleue, is spoyled of  
his perfecte Justice, yf menne  
thynke to sette agaynste his dis-  
pleasure and iuste iudgemente.

any other kynde of purgation or satisfaction in this worlde, or in the other, then that whole entier and perfect obedience, which can not be founde in anye other, but only in Iesus Christ. And in lyke sort, yf we saye that he acquiteth vs of one part of our debtes, so as we pay the other, we spoyle hym of his perfite mercy.

Hereof riseth it as farre as we can iudge, that beyng the question, by what tittle we looke to bee placed in heauen, we must hollye and onely sticke to the death and passion of Iesus Chryste our Saviour and redemer, or els wal we be dzyuen to worshyp a straunge God, which should not be perfectly eyther iust or mercyfull.

And hereof also dependeth another poynte, of no small importance, touching the office of Iesus Christ. For yf he be not onely  
and

and entierly our saluation, this  
precious name of Iesus, that is  
to say Sauour, denounced by the  
Aungell Gabziell, should not pro-  
perly appertaine to him: likewise  
yf he be not our onely Prophete,  
haupng fully declared the wpll of  
god his father for our saluacion:  
fyrste by the mouth of his Pro-  
phetes, and after that when the  
fulnesse of the tyme was come in  
his owne person, and fynally by  
his faythfull Apostles. If he be  
not also the head and spirituall  
kyng of our consciences: yf he be  
not our only Priest for euer, after  
the order of Melchisedech, hauing  
by one oblatiō once made of hym-  
selfe, which neuer can be made a-  
gayne, reconciled man with god,  
and is nowe in heauen, our only  
intercessour, tyll the ende of the  
worlde. To make an ende, yf we  
be not holye complete in hym a-  
lone,



lone, the name and title of Messias, or Chryste, that is to saye, anointed, and dedicated of God the father to that effect, can not appertayne vnto hym.

If then we can not content our selues with his only word saythfully preached, and afterward regystrred & truely recorded by wrytyng by his Prophetes and Apostles, it is as muche as to dispossesse him of þe degree of a prophet. And in case also we wpll make newe lawes, to bynde the consciences of men, we take from hym the dignitie of the head & spirituall kingdome of the Church. And whosoever shal take vpon him to offer him for þe rentissio of synnes, or shal not be content to take him for our onely intercessour and aduocate in heauen, betwene God & man, he taketh frō him the dignitie of his everlasting priesthod.

Thirdly

Thirddly we disagree in the defini-  
tiō, the spring & the effects of faith,  
which we tearme with S. Paul,  
iustifying faith, by the which on-  
ly we do affirm that Iesus Christ  
& al his merites be applyed to vs.

Touching good workes, if any  
man thynke that we sette not by  
them, he is much misenfourmed,  
for we do no more seperate fayth  
from charitie, then heate & lyght  
can be seperated from the fyre.

And we say with S. Iohn in his  
first Canonically Epistle, that he  
that sayeth he knoweth God, and  
kepeth not his cōmaundementes.  
lyeth, and no trueth is in hym.

But concerning this purpose,  
we confesse plainly that we disa-  
gree in thre principall poyntes.

The fyyst, touchyng the begin-  
nyng, and the springe, from the  
which good workes do procede.

The seconde, what workes bee  
good

good woꝝkes.

The Thirde, to what respect they  
be good.

Touchynge the fyrst, we fynde  
none other free wyl in man, but  
that which receiueth freedome by  
the only grace of our Lord Iesus  
Christ. And we saye, that our na-  
ture beyng in thestate which it is  
fallen into, nedeth before al other  
thynges not to be ayded and bp-  
holden, but to be mortified & kyl-  
led by the vertue of the spirite of  
God, forsomuch as his grace syn-  
deth it not only wounded & much  
weakned, but altogether desti-  
tute of force and repugnyng to al  
good, yea dead and rotten in sinn  
and corruption. And therefore do  
we not to hym so much dishonoꝝ,  
as to make our selues parteners  
with hym, to whose grace & mer-  
cye workyng in vs, is to be geuen  
the begynnyng, the myddle, and  
the



the ende of our good workes.

Touchyng the seconde poynt, we do not receyue anye other rule of iustice and obedience before God, but hys commaundementes as they be wrytten and registred in hys holy worde, to the whiche we do not take it lawfull for any mā to adde or diminish, to binde therewith mans conscience.

Touchyng the thyrde poynte, to witte, in what respecte they be good: Our beliefe is, that so farre forth as they proceade from the spirite of god workyng in vs, they ought to be called good, for that they issue from so good a spryng: and yet yf God shoulde examine them rigorously, there wolde be founde matter inough & inough to the disaduantage of them.

We saye further, that they be good in another respecte, that is to saye: forsomuch as God is by them

them glozfyed, men be drawen  
to the knowledge of hym, and we  
all be assured, the spirite of God  
beyng in vs, whiche is known  
by his effectes, that we be of the  
number of the elected, & of them  
that be predestinated to saluatiō.

But yf a question be moued, by  
what tytle euerlastyng lyfe doth  
appertayne vnto vs, we say with  
S. Paule, that it is a free gyft of  
God, and no recompence any way  
due vnto our merites. For Jesus  
Christe in this behalfe iustificeth  
vs by his onely iustice, being im-  
parted to vs, sanctifieth vs by  
his only holynesse, beyng by hym  
freely geuen to vs, and hath re-  
demed vs by his onely Sacrifice,  
which is auaylable to vs, hauing  
in vs a true and a liuely fayth, by  
the grace onely and liberalitie of  
God.

All these treasures be commu-  
nicated

minated to vs by the power of the  
holye ghost, vsyng for that effecte  
the preachynge of the Gospell of  
God, and thadministracion of his  
holy Sacramentes. Not for that  
he nedeth any such matter for the  
putting in vze of his sayd power,  
he beyng almightie: but for that  
it pleaseh hym to be serued with  
these ordinary meanes, to breede  
and nouryshe in vs the precious  
gyft of fayth, which is as it were  
the onely hande, and the only bes-  
sell to take holde of Iesus Christ,  
and to receiue hym with all his  
treasures to our saluation.

And to thintent we may de-  
clare what we do admitte for  
the woorde of G O D: we ad-  
mitte nothyng but the doctrine  
wrytten in the holye Prophetes,  
and the Apostles, tearmed the  
newe and olde Testament. For by  
whom shall we assure vs of our  
salua-



saluation, but by such as be wit-  
nesses thereof, without reproche,  
and agaynst whom none excepti-  
ons can be taken.

And touchyng the wrytynges  
of auncient doctours and Coun-  
celles, we thynke it conuenient  
before we do receiue the, as mat-  
ter wherunto nothyng can be a-  
gayne sayde, to conferre them  
thoroughly, and to see them to a-  
gree with the holy Scriptures, &  
amonges them selues also, consi-  
dering that the spirite of God is  
neuer disagreying from it selfe.

which we beleue (my Lordes)  
you wyl neuer go about to enter-  
pryse: yf you do, it shall lyke you  
to pardon vs yf we do not beleue  
till we do see it doone, that you  
shall euer be hable to bryng it to  
passe.

Howe then? are we of the cur-  
sed race of Cam, the sonne of Noe  
who

who discovered the priuie of his  
father? Do we thynke our selues  
more conning and better learned  
then so many auncient doctours  
both Greekes and Latines? Be  
we so presumptuous, as to think  
that we are the first that brought  
trueth to lyght, and to condemne  
the whole worlde of ignoraunce?  
God forbyd (my Lordes) that we  
shoulde bee suche: but it may lyke  
you to remember that there hath  
ben Councils and Councils, doc-  
tours and doctours: for these bee  
not the fyrst dayes that false pro-  
phetes haue ben in the Church of  
God, of whom Chapostles haue  
geuen vs warnyng in diuers pla-  
ces, namely in the fourth Chap-  
ter of the fyrst to Timothee, and  
the .xx. Secondely, touchyng the  
sayde auncient wrytynges: for  
asmuch as all trueth that may be  
founde in them muste of necessi-

tie be drawen out of holy Scrip-  
ture: what more sure waye can  
we fynde to studie and vse them  
to our profite, then to trve them  
by that touche stone, and to weye  
and consider the testimonies and  
reasons of the Scriptures, vpon  
the whiche they haue grounded  
theyr expositions.

Surely no man can or ought  
to attribute anye more to them,  
then their selues do require: wher  
vpon harken what S. Iherome  
saith vpon the Epistle to the Ga-  
lathians. The doctrine (saith he)  
of the holy ghost, is that which is  
set forth in the Scripture and  
Canonicall wytynges, agaynst  
the which, yf Councelles shall or-  
deyne any thyng, it is vnlawfull,  
and not to be admitted. And S.  
Augustine wytyng to Fortuna-  
tian: we ought not (saith he) to  
accompte the reasons and dispu-  
tacions



tacions of men, of what estima-  
cion and howe Catholyke soeuer  
they be, or haue ben, in equal de-  
gree with the Canonically Scrip-  
tures, or of suche an auctoritie,  
as it maye not be lawfull for vs,  
(the reuerence due to suche perso-  
nages reserued) to reprove and  
recte any thyng in theyr wy-  
tynges, wherein it may be founde  
that they haue iudged otherwyse  
then trueth wyl beare them, be-  
ing so founde & vnderstode, with  
the helpe of Gods grace, by me or  
by any others. This thinke I of  
other mens wytynges, and the  
same libertie do I geue to such as  
shal take the paynes to be readers  
of any thyng that my selfe shall  
write. As much to the same sence  
wyteth he in his .iiij. Epistle,  
and in lyke sorte in his seconde  
booke. .xv. Chapter against Chres-  
conius.

Saint Ciprian also wryteth in  
the same wyle, saying that it be-  
houeth vs not to regarde what  
thys man or that man hath done  
before our times: but what Iesus  
Christ hath done before all mens  
tymes. And the same rule geueth  
S. Augustine, wrytyng to Saint  
Jerome. And in another place  
disputyng agaynst them, that for  
the maintenaunce of theyr opini-  
ons alleaged the auctoritie of the  
Counsaile of Arimine: Lette vs  
grounde our selfe (sayeth he) nei-  
ther I vpon the Counsel of Nice,  
whiche neuerthelesse is the moſte  
auncient approued Councell: nei-  
ther you vppon the Counsell of  
Arimine, but lette vs cleaue and  
stand fast to the holy Scriptures.  
Saint Chrysostome was of the  
same opinion, who in his seconde  
exposition vpon Saint Mathew  
in his .xliiij. Homely, sayeth: The  
Church

Churche stayeth it selfe vpon the  
foundation of the Prophetes and  
the Apostles.

And to conclude in this matter,  
we do receiue and take the holye  
Scriptures for an entier and a  
perfect declaration of all thinges  
necessary for our saluation. And  
touchyng such matter as may be  
found in Councils, or the bookes  
of any auncient doctours, we can  
not nor ought not to let you, but  
that you maye alleage them to  
your ayde, and we also, so as it be  
grounded vpon the expresse testi-  
monie of the holy scripture. But  
for the loue of God, byng not to  
be theyr bare auctoritie, vnlesse  
the same be thoroughly examined  
vpon the touch stone before men-  
tioned. For we saye with Saint  
Augustine, in his seconde booke  
of Christian doctrine, in the .vi.  
Chapiter: If there fall any diffi-



cultie in the interpretacion of a-  
nye one passage, the holye ghoſte  
hath ſo tempered the holy Scrip-  
ture, as that whiche is in one  
place obſcuredly ſpoken, is in an  
other place ſpoken more clerely.  
And thus muche for this poynte,  
which I haue drawen ſome what  
the more at length, to thintente  
that al men may vnderſtand that  
we be not enemies to councelles,  
neither to the holy fathers, by the  
whiche it hath pleaſed Godde to  
teache and inſtruct his Church.

There are yet two matters be-  
hynde, to witte, the matter of the  
Sacramentes, and the diſcipline  
and pollicie of the Church.

Couthyng the firſte: trueth it  
is that it were requiſite it were  
treated of at good length, becauſe  
of the difficulties that be this day  
thereof in the ſtate of Chriſten-  
dome. But becauſe I haue not  
at

at this tyme taken bypon me to  
dispute, but rather to sette forth  
shortely the principall poyntes of  
our conference: I wyll contente  
my selfe to declare summarelye  
what we doo thynke and holde  
therin.

We be as I take it concerning  
this word Sacrament, of one ac-  
cord, to witte: that Sacraments  
bee signes visible, by meanes  
wherof the coniunction and vni-  
tie which we haue with our Lord  
Jesus Christ, is not to vs simplie  
signified or figured, but is to vs  
verely and truely offered on the  
behalfe of the Lorde, and conse-  
quently ratified, sealed, and as  
it were grauen by the vertue of  
the holy ghost, in such as by true  
faith do apprehend and take hold  
of that which is to them so signi-  
fied and presented.

I ble

I bfe thys worde signified (my  
 Lordes) not meanyng thereby to  
 weake oz to diminishe the digni-  
 tie of the Sacramentes: but to  
 note a difference betwene the  
 sygne, and the thyng, ~~that signi-~~  
 fied in all vertue and efficacie.

We do also agree that to the Sa-  
 cramentes, there is necessarilie re-  
 quired a celestiall & supernatural  
 mutation. For we do not say that  
 the water of the holy Baptisme,  
 is simplie water, but that it is a  
 true Sacrament of our regenera-  
 tion, and of the washynge of oure  
 soules, by the bloud of Iesus  
 Chryste.

In like sort we do not say, that in  
 the holy supper of the Lorde, the  
 bread is simplie bread: but that it  
 is the Sacrament of the precious  
 body of our Lorde Iesus Chryste,  
 which was deliuered for vs. Ney-  
 ther that wine, is onely and sym-  
 ple



plie wyne: but that it is the Sacrament of the precyous bloud which was shed for vs.

But herewith we do not say, that this mutatio is made in the substance of the sygnes, but in the vse & ende for the which they be ordeyned. Neyther do we saye that they bee made by vertue of certayne wordes pronounced, neither by the entent of hym that pronounceth the same: but by the onely power and wyl of him that ordeined this heauenly and godly action, whose ordinaunce in thys behalfe, ought to bee rehearsed with a loude voyce, and in suche language, as the assystauntes do vnderstand, to whom it ought also to bee playnely expounded, to the intent they may vnderstande it, and receiue it accordingly. And thus muche concerninge the outwarde

warde sygnes. Let vs now come  
to that, that is testified and ex-  
hybyted of the Lorde by these  
Sygnes.

*The Lorde  
Supper.*

We do not say, as some for lacke  
of good vnderstandynge of vs, do  
iudge, that we do teache, that is  
to say, that in the holye Supper  
of the Lorde, there is nothyng  
but a synple and naked remem-  
braunce of the death of Iesus  
Chryst.

Neither do we say, that by the  
sayde holye Supper, we be made  
parttakers onely of the fruite of  
hys death and passion, but we do  
ioyne the grounde with the frui-  
tes that come of it, saying with  
Saint Paule in his fyrst Epistle  
to the Corinthyans, the tenth  
Chapiter: That the bread whiche  
we breake in such sort as he hath  
ordayned, is the communication  
of

of the very body of Iesus Chryst,  
that was deliuered for vs. And  
the Cuppe whereof we drynke, is  
the Communication of the very  
bloud that was shedde for vs, yea  
in the same substance that he  
toke in the wombe of the virgin  
Mary, and that he carryed from  
vs into heauen.

And I pray you (my Lordes) in  
the name of god, what canne you  
seeke or finde in this holy Sacra-  
ment, but we do seeke and fynde  
the same also.

I do vnderstand what you wyl  
say straight. Some of you wyl re-  
quire vs, to confesse that the  
bread and wine be transfourmed:  
I saye not into the Sacramen-  
tes of the bodye and bloud of our  
Lorde Iesus Chryst, for that haue  
we confessed all readye, but into  
the very naturall body, & the pro-  
per



per and naturall bloud of Chryſt.

Others peraduenture will not preſſe vs ſo narrowly, but wyl require vs to agree, that the bodey and bloud be reallye and corporally other within, or with, or vnder the bread.

In which poynt (my Lordes) I beſeeche you for the honour of God, to geue eare to vs patiently, without takynge anye offence, of oure ſayinges, and for a tyme to put away all the yll opinion that you haue conceived of vs.

When eyther the one or the other of theſe two opinions ſhalbe by the holy Scripture proued to vs, we yelde our ſelues readye to embrace it, and to ſtande to it to the death. But for the ſmall measure of knowledge, that it hath pleaſed God to impart vnto vs, it ſemeth that thys tranſubſtantiacion, agreeth not in any ſimilitude

similitude & conueniencie of oure  
fayth, forasmuch as it is directly  
contrary to the true nature of the  
Sacramentes. In the whiche it  
is necessary that the substanciall  
Sygnes continue, beyng true  
Sygnes of the substaunce of the  
body and bloud of Iesus Chryst.  
And besydes thys, it ouerthrow-  
eth the veritie of mans nature in  
Chryst, and of hys ascention. The  
same do I saye of the seconde opi-  
nion, that is of the consubstancia-  
tion, whiche hath no foundation  
vpon the worde of Iesus Chryst,  
and is neuer a whit necessarie to  
make vs parttakers of the fruite  
of the Sacramentes.

If herevppon anye man wyll  
aske vs, whether our myndes bee  
to seclude Iesus Chryst from hys  
supper, we say we meane no such  
matter. But yf we haue regarde  
to the distaunce of places, as we  
must

Thys  
place be  
handleth  
agayne  
in his de  
claratiō.

must nedes haue, when the questi-  
on riseth of the corporal presence,  
and of hys humanitie, distinctly  
consydered, we saye hys bodye is  
so farre from the bread and wine,  
as the greatest heighth of heauen,  
is distaunte from the earth, forso-  
muche as touchynge vs, we bee  
vpon the earth & so be the Sacra-  
mentes also, and touchynge hym,  
his fleshe is in heauen, in suche  
sort glorified, that as S. Augu-  
stine sayeth, hath not taken away  
the nature of a verie bodye, but  
hath tydde from it all infirmi-  
ties and imperfections belonging  
naturally therunto.

And yf anye body wyl hereof  
conclude, that hereby we make  
Jesus Christ to be away from his  
holy supper, we answer that he  
concludeth a wyte, for we doe re-  
uerence God thys honour, that we beleue  
accordyng to his word, that albe-  
it



it his body presently is in heauen,  
and in none other place, and we  
vpon the earth, & not elles where,  
we be neuertheles made partta-  
kers of hys bodye and bloud, in a  
spiritual sort, by meane of fayth,  
as verely as we se the Sacramen-  
tes with our eyes, touch them  
with our handes, put them in our  
mouthes, and lyue with the sub-  
staunce of them, in thys corporall  
lyfe.

You see in a summe (my Lordes)  
what our beliefe is in thys point,  
which as semeth to vs (and in case  
we be deceyued we would be glad  
to vnderstande it) offereth no vio-  
lence to the wordes of Iesus Christ,  
neither yet to the article of Ascen-  
tion, neyther to the ordynaunce  
& foundation of the Sacramen-  
tes, neyther yet openeth a way to  
any questiōs or distinctions, curi-  
ous & combersom to be dissolued.

And

And further it hyndreth not our  
coniunction and vnitie with Je-  
sus Chryste, for the whiche ende  
principally the sayde Sacramen-  
tes were ordeyned, and not to bee  
worshipped, serued, kept, or car-  
ied about, neyther yet offered to  
God. And to make an ende: Thys  
beliefe, yf we be not deceyued, im-  
porteth more honor to the power  
and worde of the sonne of Godde,  
then doth the other that suppo-  
seth the bodi of Christ to be really  
coupled with the signes, or els we  
mought not be partakers therof.  
I shall not nede to touche any  
poynt of that may concerne the ad-  
ministracion of Baptisme, for  
that I am sure none of you (my  
Lordes) wyl thinke so yll of vs,  
as to accoumpte vs to be of the  
ranke of the Anabaptistes, which  
sect hath this day no greater ene-  
mies then we be to it. And as for  
other

other perticuler questions in this  
matter, we trust with the ayde of  
God, that being the principall  
controuerſie agreed vpon, bi this  
frendly and quiet conference, the  
reſt wyl take ende of it ſelfe.

Touchyng other commonlye cal-  
led holy Sacramentes: trueth it  
is that we cannot geue them that  
name, tyll we be better taught ſo  
to do by holy Scriptures.

And yet in the meane tyme we Conſy-  
thynke we haue ſufficiently eſta- mation  
blyſhed the true confirmation,  
the office wherof is to cathechiſe,  
and to inſtruct ſuche as haue ben  
baptized in theyr infancye, and  
generally all perſons before they  
ought to be admitted to the holy  
ſupper.

We teache alſo true penitence, Penance  
whiche lyeth in the true know-  
ledge of our fautes, and the ſatis-  
faction of the parties by vs offen-

Di

ded



ded eyther publikelye or perticula-  
lerlye, and in the absolution  
which we haue by the bloude of  
Chyste, and in the amendynge of  
our liues.

**Matrimonye.**

We do allowe Matrimonie, ac-  
cording to the ordinaunce of S.  
Paule, in all them that haue not  
the gyfte of continencie, to the  
which, we think not to be lawfull  
to bynde any person, by bove, or  
perpetuall profession, and with  
that we condemne al whordome,  
wantonnesse, and loosenes, both  
in wordes, gesture, and dedes.

**Orders.**

We do very well admit degrees  
in Ecclesiasticall charges, in such  
sort as God hath ordayned them  
in his house by his holy worde.

We do also allowe visitacions  
of the sicke, as a principal part of  
the holy ministry of the Gospel.

We do teache with S. Paule  
no man to be iudged in the diffe-  
rence

rence of dayes and meates, knowyng that the kyngdome of God lieth not in such corruptible thinges. But in this parte we condempne all dissolution, exhorting incessauntly all men to sober living, to the mortification of the flesh, accordyng to eche mans necessitie, and to continuall prayer.

The laste poynt now we resteth, which is touchyng outward order, and pollicie of the ecclesiastical estate, wherein we thynke (my Lordes) we may saye without offence, that all is at this daye so perverted, so confounded, & in such ruine, as it wyl be harde for the best Maisters & deuters of works that be at this time alive (wel considering the comune order & state at this presente of the Church, with the lifes, maners & conversation of the ecclesiastical persons) to espy out þ old signes, & markes

of the buyldynge so well deuised,  
compassed, and framed by the A-  
postles, whereof your selues can  
somewhat beare witnesse, hauing  
these dayes passed, trauayled a-  
bout the reformation therof. And  
because these matters be so well  
knownen, we mynde not to holde  
any further purpose of them, be-  
yng specially thinges better to be  
kepte in silence, then to be spo-  
ken of abrode.

And to conclude, we proteste  
before God & his holye Aungels,  
before your Maiestie and this  
ryght honorable companie that  
sitteth rounde aboute you, that  
our desire and entent is nothyng  
but to haue the fourme of the  
Churche brought agayne to the  
naturall purenes and beutie, in  
the which it so greatly flozysshed  
in the time of the Apostles, and of  
our Lorde Iesus Christ.

And



And touchynge those thynges  
that sithen that tyme haue ben  
added, and haue crepte into the  
Church, such of them as shall ap-  
peare clerely to be superstitious,  
or manifestly contrarie to the  
worde of God, to be vtterly abo-  
lyshed: such as be superfluous, to  
be cut of: and suche as by experi-  
ence we haue sene to leade menne  
to supersticion, to be taken quite  
awaye. And yf anye shall be  
founde expedient, and seruyng  
to edifyng, beyng iudged to  
be of that sorte, after rype way-  
ing of them by the auncient Ca-  
nons and aucthoritie of the fa-  
thers: let them continue, and be  
reteyned, kepte, and obserued in  
the name of God, accordyng as  
may be thought to be conuenient  
for the tyme, place, and persons,  
to thintent that drawyng all by  
one stryng, we may serue God in  
Diii spirite

spirite and trueth, vnder your  
protection and obedience Sire, &  
vnder the gouernement of such,  
as Godde hath appoynted, vnder  
your maiestie to haue the order of  
thadministracion of this Realm.  
And if ther be any Sire, that yet  
do thinke that the doctrine wher-  
of we make profession, doth by a-  
nye means, diuert, and draw sub-  
iectes frō theyr obedience, which  
thei ought to beare to their Prin-  
ces and superiours: we haue Sire  
to answere them withal, in good  
and vpright consciences.

Trueth it is, that we do teache  
the chiefe and principall obedi-  
ence to be due to Godde, kynge of  
kynge, and Lord ouer all lordes.  
For the rest, if our wrytynge be  
not sufficient, to purge vs of that  
foule fault layd vnto our charge:  
we wyl for our defence, Sire, al-  
leage the xample of so manye pro-  
uinces

uinces, Seignories, Principali-  
ties, yea & Realmes, reformed,  
accoꝝdꝝnge vnto this selfe same  
doctrine, which, God be thanked,  
may serue vs for good & sufficient  
witnesses to discharge vs. To be  
shorte, we do in this poynt cleaue  
to S. Paules saying, in the. xiiij.  
Chapter of his Epistle to the Ro-  
mans, where speaking of the tem-  
poral pollicie, he enioyneth euery  
man expꝛessely to be subiect to the  
higher powers. Yea, saith Saint  
Chrysostome vpon the same place:  
though thou were an Apostle, or  
Euangeliste, for suche subiection  
taketh nothyng away from the  
seruice of God.

And in case it hath heretofore  
happened, or may hereafter hap-  
pen, that any cloying themselves  
with our doctrine, shalbe founde  
culpable of Rebellion, to the  
worste of youre officers Sire,  
we



we proteste before God and your  
Maiestie, that they be none of  
ours, and that they can haue no  
greater enemies to them, so do-  
ynge, then we be, so farre as our  
pooze estate & condicio can reach.  
To make an end Sire, our boun-  
den duetie to do the beste we can  
for thaduauncynge of Gods glo-  
rye, the obedience and humble  
seruice whiche we owe to your  
Maiestie, the zeale and affection  
that we beare to oure countrey,  
and speciallve to the Church of  
God: hath this daye brought vs  
hyther, trustynge to Almyghtye  
God, that folowing the course of  
his goodnes and mercyes, he wyl  
with his grace work in you, as he  
did in litle king Josias. ii. thou-  
sand, two hundred and two yeres  
sithē. And that vnder your graci-  
ous gouernmēt Madame, being  
assisted with you Syre, and other  
ryght

reyght honourable Prynces, and  
Lordes of the Councell, the an-  
cient memory of the most famous  
Quene Clotilde, whalbe reuued:  
by whose good meane, as goddes  
instrument, the knowledge of hys  
religion, was brought into thys  
Realme. Thys is oure full trust  
Syr, for the bringynge of which  
thyng to passe, we are readye to  
employ our lyues, to thende that  
seruing your Maiestie in a thing  
so holy, and so commendable, we  
may se and enioy the true golden  
world, in the which our Lord and  
Saviour Iesus Chyste maye be  
serued: to whom be honour and  
glozy for euer. Amen.

Here Master Beze and his com-  
panye bowed theyr knees to the  
grounde: and afterwarde rysynge  
agayne, he presented a confession to  
the kyng, contaynyng the sayth of  
certayne reformed Churches in  
Fraunce, in such sort as foloweth.

Sire,

Sire, we besech your maiestie,  
that it maye please the same, to  
haue no regarde to oure rude and  
yll polysthed language, but to  
waye our good wylles and affec-  
tions, altogether dedycated to  
you. And forasmuche as the  
pointes and articles of our fayth  
and doctryne, bee playnely and at  
better length conteyned in thys  
present confession of oure fayth,  
which we haue once already pre-  
sented to your maiestie, whereup-  
pon the present conference is to  
procede: we humbly beseeche your  
Maiestie, to shewe vs agayne so  
much fauour, as to receyue it at  
our handes in this place, trusting  
by the helpe of the grace of al-  
mightie God, that after we shall  
haue conferred together, in all  
sobrietie, and reuerence of hys  
name, you shall fynde vs all of one  
accorde. And in case our synnes  
shal.



shalbe a let, that it shall not so  
come to passe, yet doubt we not  
but that your Maiestie,  
with his good Coun-  
cell, shalbe hable  
to brynge the  
thinge to  
a quiet ende without pre-  
iudice of eyther partie:  
as to reason & gods  
honour shal seme  
beste to ap-  
pertaine.

(.°..)

FINIS.

Walter, that it shall not be  
come to hell, yet point we not  
but that you shall be

with his good fortune  
will leave him  
to be with the

and that we shall be  
in the state of the  
as to reason & good  
honour that is

But to be  
perceive.

(.)

WYV

# A brieffe

wrytyng, exhibited by Ma-  
ster Theodore de Beze, to the  
Quene Mother at Poyssi, the .x.  
day of September: contayning  
a declaratiō of certayne pointes  
proponed by him the day before  
in the presence of the Kyng, the  
Quene Mother, the Kyng of  
Navarre. &c. Being present  
also there a number of  
Cardinalles and Bys-  
hoppes, and other  
Ministers of the  
Churche.

1561.



# A Bill

For the relief of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

of the

3503  
3504  
**To the Quene.**

**M**adame, whereas your  
right humble seruant  
Theodore de Beze, hath  
some occasion to feare  
that youre Maiestie  
should not remaine satisfied, with  
a speache that passed from hym  
yesterday, in the declaration of a  
matter which to his great grieffe,  
was by my Lordes the Prelates  
founde verie strange. He moste  
humble desyreth your Maiestie,  
that it maye please you to vnder-  
stande at better length, suche  
purpose as he could not then suf-  
ficiently expresse, by reason of a  
noyse rayled in suche sorte, as the  
knyttinge vp of hys matter was  
not hearde, nor conceived of the  
hearers, accordyng as his desyre  
was it shoulde haue bene, and as  
he ment to haue had it.

Madame

*Beza fre  
ate of y  
lord's supper*

Madame, the cause that ledde  
me to enter to that matter, was,  
for that there are manye that for  
lack of good vnderstanding of the  
confession of our faith, do thinke  
our teachyng to be to shutte out  
Jesus Christ from his holy Sup-  
per, which were a manifest impi-  
etie. For we do knowe (thanks  
be geuen to God) that that blessed  
Sacrament was ordeyned by the  
sonne of God, to theend that being  
made more and more partakers  
of the substance of his very bodye  
and of his very bloud, we mought  
be so muche the nere vnited and  
incorporated with hym, to drawe  
to vs thereby the eternall lyfe.  
And doubtlesse, yf it were other-  
wise it shoulde not be the Sup-  
per of the Lorde.

And Madame, so farre be we  
from wyllyng or meanyng to say  
that Christ is absente from his  
Supper,



Supper, as contrarily there are  
no kynde of menne that can lesse  
beare suche a sacriledge then we.

Trueth it is, that there is a  
great difference, to sai that Iesus  
Christ is present at his holy Sup-  
per, geuyng vnto vs thereat his  
very body and very bloud: and to  
say that his bodye and bloud are  
ioyned with the breade and the  
wine. I haue confessed the firste,  
which is the principall. The last  
I haue denied, for that I take it  
to be directly agaynst the veritie  
of the humayne nature of the bo-  
dye of Christ, and to the article of  
the Ascension, as it is conteyned  
in the holpe Scripture and decla-  
red by all the auncient Doctours  
of the Church.

I wyl not here alleage manye  
places and reasons. Onely Ma-  
dame I beseeche your Maiestie  
moste humbly to waye and consi-

der with your self, whether of the  
two opinions carieth with it the  
more honour to the word and or-  
dinaunce of Godde, eyther that,  
which woulde make vs to beleue  
that we can not be made partta-  
kers of the body of Christe, vnlesse  
it be put and ioynd really with  
the Sacrament : or els thother  
that teacheth vs that albeit his  
body doth presently remaine in  
heaven and not elswhere, yet by  
the spirituall vertue of it, and by  
the meane of a right & true faith,  
we that be on the earth and do  
beleue in hym, be made partta-  
kers of his very body and his ve-  
ry bloud, as truly and as certain-  
lye as we see with our eyes, and  
touche with our handes the holy  
visibible Sacramentes of the bread  
and wine, whiche he hath ordey-  
ned to that effect.

If this declaration Madame,  
which

which long time sithen hath ben  
set forth amonges my wytynges  
(albeit I coulde not yesterdays do  
you to vnderstande the same) may  
satisfie your Maiestie : I shall  
haue greate cause to prayse and  
thanke God hyghly therfore. If  
not, I wyl be so bolde as to desire  
yet so much fauour at your hand,  
as that I may satisfie your Ma-  
iestie more fully by mouth, in the  
presence(yf it shall so be thought  
nedefull) of such as by whom you  
shall thinke I may receiue know-  
ledge and learnynge, as one that  
hath great nede therof, and that  
doth desire nothyng so much as  
to learne more and more, wherby  
I maye be the more hable to do  
your Maiestie seruice in the sta-  
blyshyng of so holosome and so ho-  
lye a concorde and agreement.

These be the very wordes by me spo-  
ken, wherewith my Lordes the Pre-  
lates seme to be much offended.



Rehear-  
sal of the  
wordes,  
spoken  
the daye  
befoze.

If therebpon they wyll aske if  
my meaninge be to make Chryste  
absent from his Supper, I saye  
nay: Beleuing neuerthelesse, that  
waying the distaunce of the pla-  
ces (for so muste we do when the  
question toucheth corporall pre-  
sence) and considering distinctly  
his humanitie, his bodye is as  
farre from the breade and wyne,  
as the hyghest parte of heauen is  
from the earth. If any man wyll  
conclude hereof, that we make  
Chryste absent from his Supper,  
we thynke hym to conclude yll.  
For this honoure do we geue to  
God, that accordyng to his holye  
worde, albeit the body of Chryste  
be in heauen, & we on the earth:  
yet be we made parttakers of his  
body and bloud, as herely in a spi-  
rituall maner, & by fayth, as we  
do see the Sacramentes with our  
eyes, & put the into our mouthes,  
and

and do lyue with the substaunce  
of them, in thys corporall lyfe.  
These were my wordes.

For the confyrmation whereof, here  
what S. Augustin sayth in hys fifteth  
treatie vpon S. John.

When Iesus Chryst sayde, you  
shall not alwaye haue me with  
you, he spake of the presence of  
hys bodye. For concernynge hys  
Maieestie, his prouidence, and hys  
inuisible grace, he hath fully ac-  
complished his promyse made in  
an other place: I wyl be with you  
till thende of the world. But con-  
cernyng the nature of man taken  
of hym, concernynge that he was  
borne of the virgin Mary, concer-  
nyng that he was crucified, buri-  
ed, and raysed from death to lyfe,  
this sentence is accomplished: you  
shall not alwaye haue me with  
you. And whye: for that touching  
his body, he was conuersant. xl.  
dayes

daies with his disciples, and from  
the same disciples, following him  
with theyr eyes, and not goynge  
after hym, he ascended into hea-  
uen at the ende of. xl. dayes, and is  
no more here.

The same S. Augustine in hys Epy-  
stle to Dardanus.

In asmuch as he is God, he is  
every where, in that he is man. he  
is in heauen.

Vigilius Byshoppe of Trent, whiche  
wrote gaynst thereste of the Eutychians  
about the yere of Christ. 500. saith.

The sonne of God is departed  
from vs touching his humanitie,  
but touching his diuinitie he sai-  
eth vnto vs: I am with you tyll  
the ende of the world. He is with  
vs, and he is not with vs, for he  
hath not lefte nor forsaken, tou-  
ching his diuinitie, them that he  
hath left, and is departed from vs  
touchynge hys humanitie. Tou-  
ching



chynge the fourme of a seruaunte  
which he hath lift vp into heauen  
out of our company, he is absent:  
but touchinge the fourme of God  
which departeth not from vs, he  
is present with vs.

Agayne, when his fleshe was on  
the earth, certainly it was not in  
heauen, now that it is in heauen,  
as certaynely it is not on the  
earth, and so is he absent as we  
do styll loke for him, which we do  
beleue to be with vs on the earth,  
in that he is the worde, to come  
agayne from heauen corporally  
and fleshly.

And in an other place, The only sonne  
of god, which was also made mā,  
is conteyned in one place by the  
nature of the flesh, and is contay-  
ned in no place touchynge  
the nature of his  
diuinitie.

Finis.

**Imprinted at**

**London in Powles Churchyard by**

**Richard Iugge printer**

**to the Quenes**

**Maiestie.**

**Cum privilegio Regie Maestatis.**

